THE MARTYRDOME OF KING CHARLES.

Or his conformity with Christ in his sufferings.

In a Sermon on 1 Cor. 2. 8. Preached at Breda, before his MAJESTY *of Great Britain, and the Princess of Orange.*

By the Bishop of *Downe.*

June. $\frac{8}{14}$. 1649.

PSAL. 2. 2.

The Princes of the Earth [illegible] together, against the Lord and [illegible] his [illegible].

JOHN 15. 20.

The Servant is not greater than the Lord; if they have persecuted [illegible] they will also persecute you.

TERTVLLIAN.

Christiani nunquam sunt in venti Cassiani,

HAGE.

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G. David
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1. Corin. 2. 8.

Which none of the Princes of this world knew: for had they knowne it, they would not have crucified the Lord of Glory.

TO cleere the passage unto my text, I must first shew unto you the coherence of these words with that which goeth before: and if you will be pleased to look back, you will find, that the Apostle in this Chapter doth highly magnifie his ministry, by shewing the exellency of his doctrine, both for matter and for manner. First, for manner; for his preaching stood not *in excellencie of speech*, ver. 1. *not in the entizing words of mans wisedome, but in demonstration of spirit, and of power*, ver. 4. Againe, the matter of his doctrine is wisedome, which above all things is to be desired, as may appeare by *Salomon* his choise, and Gods approbation of it. And it is not *the wisedome of men, but of God*, ver. 5. *not the wisdome of this world*, ver. 6. but the wisdome that is from heaven, as farre above the wisdome of men, as heaven is above earth, God above men. This wisdome is not knowne by nature; for it is a mistery, ver. 7. *we speak the wisdome of God in a mystery, even the hidden wisdome.* It is hid from the wise and men of understanding, hid from the princes of this world, as he sayes, ver. 8. *which none of the Princes of this world knew: for had they known it, they would not have crucified the Lord of glory.* So that the text containes a charge against the Princes of this world, wherein consider first, the

persons accused, *the Princes of this world*: then the charge that is brought against them, which hath two parts. 1. They are charged with ignorance of the wisdome of God; *Which none of the Princes of this world knew.* 2. They are charged with a heinous and horrible murther; *They crucified the Lord of Glory.* And (which will make up our third point) their ignorance of the wisdome of God, led them to committing of that horrible murther; *For had they known it, they would not have crucified the Lord of Glory.* But they did crucifie him, and therefore they knew it not. Now I must be briefe in expounding of my text, because an other taske will take up my time.

The persons accused are called Princes, and *Princes of this world.* They are called Princes, because they did excell others in power, rule, and dignitie; as namely *Pilat* who condemned Christ, *Herod* who consented to the sentence, *Annas* and *Caiphas* the high Priests who did prosecute him, and with them the Scribes, Pharisees, and Elders of the Jewes, who in Scripture are often called Princes of the people, Princes of the tribes, Princes of the congregation, Princes of Israel, Princes of Judah; because being chiefe heads of their families, they were above others, in dignity and power: and it is familiar in Scripture to call them Princes, who are in any great authority. But they are not simply called Princes, but *princes of this world*; because they were wicked Princes: they are called Princes of this world, as the devill is called the God of this world, 2 Cor 4.4. *The God of this world hath blinded the mindes of them which believe not.* And he is called the Prince of this world, often by our Saviour in *St. Johns* ghospell: *The Prince of this world is cast out, the Prince of this world is Judged, the Prince of this world is come.* And all evill spirits are called *Princes of the darknesse of this world.* Ephes. 6.12. Wicked men are called, *men of the world who have their portion in this life*, Psalm. 17. 14. And the children of this world, in opposition to the children of God; *The children of this world are wiser in their generation, than the children of light.* And the friends of the world, Jam. 4. 4. *Whosoever will be a friend of the world, is the enemy of God.* They are friends of the world, because they love the world and the things of the world, where as those whom God hath chosen out of the world, those whom he hath translated from the power of darknesse unto the kingdome of his deare Sonne, have their hearts weaned from this world, their affections are set on things that are above. They are not of the world, but of God. Thus you see that the world for the most part is taken in an evill sense; *the world lieth in wickednesse*, saith *St. Johns*, *the world hateth mee*, saith our Saviour, and againe, *I pray not for the world.* But especially when it is called *this world*, in opposition to that world that is to come; Then are wee to

Iob. 12. 31. 14. 30. 16. 11. *Luk.* 16. 8. 1 *Ioh.* 4. 4. 5. 1 *Ioh.* 5. 19. *Ioh.* 15. 8. *Ioh.* 17. 9. *Gal.* 1. 4.

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understand a wicked world, as the Apostle tearmes it, *this present evill world.* Now the Apostle here speaketh of the Princes of this world; amongst whom we must not reckon *Nicodemus*, and *Joseph* of *Arimathea*; they were Princes of the people, as well as the rest of the elders, and they were not ignorant of the wisdome of God, nor consenting to the death of Christ: but they are not to be accounted Princes of this world; and the Apostle here speakes onely of the Princes of this world, and of them all he sayes, that they were ignorant of this wisdome, *which none of the Princes of this world knew.*

This is the first part of their charge, they are charged with ignorance of heavenly wisdome, or, if you will, ignorance of that glory prepared for us; the relative *which* may be referred unto both. In the verse before he saith, *We speak the wisdome of God in a mystery, even the hidden wisdome, which God ordained before the world unto our glory*, then followeth, *which none of the Princes of this world knew:* that is which wisdome of God none of the Princes of this world knew, or, which glory none of the Princes of this world knew. And indeed they were ignorant of both, as the Apostle proves in the words following: and first ignorant of the glory prepared for us, ver. 9. *Eye hath not seen, nor eare heard, neither hath it entred into the heart of man, the things which God hath prepared for them that love him.* And as they were ignorant of that glory prepared for us, the knowledge whereof is but a part of heavenly wisdome; so were they altogether ignorant of that wisdome of God, ver. 11, 12, 14. *For who knoweth the things of a man, save the spirit of man? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the world, but the spirit that is of God, that we might know the things that are given us of God. But the naturall man receiveth not the things of Gods spirit, they are foolishnesse unto him; neither can he know them, because they are Spiritually discerned.* This wisdome is a mystery, *ver.* 7. and therefore it is not knowne by nature; but by revelation from God. When St. *Peter* had made that excellent confession of Jesus, that he *is Christ the Sonne of the Living God*, our Saviour said unto him, *Blessed art thou Simon: for flesh and bloud hath not revealed it unto thee, but my Father.* So that all who are indued with this wisdome, are Theodidactoi taught of God, as our Saviour saith, Joh. 6 44. *No man can come unto me, except the father draw him.* And this he proves out of the Prophets, saying, *it is written, they shall be all taught of God. Every man therefore that hath heard, and learned of the father, commeth unto me.* As if he had said, no man can come unto me except the father teach him; for all that are taught of God, and onely they, come unto me: and therefore no man can come unto me except the father draw him, that is, move Mat. 16.16.17.

him effectually; for indeed Gods teaching is an effectuall working; he not onely opens the eyes of the understanding, but also conviнceth the heart of the truth of his Doctrine, and inclines us to embrace this wisdome. So that a man may be learned in all the wisdome of the Egyptians, in all the philosophie of the Grecians, he may be as wise as Achitophell, whose counsell was esteemed as the oracle of God; and yet be ignorant of this wisdome, as our Saviour saith, Math. 11. 25. *I thank thee O father, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* Yea, a man may be well learned in the Scriptures, and yet ignorant of this wisdome; the Scribes and Pharisees were doctors of the law, and yet even of them the Apostle sayes, *which none of the Princes of this world knew.*

In the second place hee charges them with an heinous and horrible murther, *they crucified the Lord of Glory*, where every circumstance in the text doth aggravate the murther. 1. The person murthered is *the Lord of Glory.* 2. The death inflicted on him was *crucifixion*, the most shamefull and accursed death in the World. 3. The persons who did this, were *they* his owne people, who of all others should not have done it, even *they crucified the Lord of Glory.* The person murthered is the Lord of Glory, our blessed Saviour Jesus Christ. Hee is the Lord, as we confesse in our Creede, by reason of the dominion which he hath over all, and particularly over his church. He is the Lord, by right of creation; *For all things were made by him, and without him was not any thing made that was made.* Ioh. 1. 3. *By him were all things created that are in heaven, and that are in earth, visible and invisible*, &c. Col. 1. 16. Hee is the Lord, by right of inheritance; for he is *the heire of all things.* Heb. 1. 2. Hee is the Lord by the right of donation; for the father is brought in saying unto him, *I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Psalm. 2. 8. So he saith, Matth. 28. 18. *All power is given unto me in heaven and in earth.* Hee is the Lord by the right of redemption; for he who redeemeth a captive becomes his Lord, and Christ when we were captives, hath redeemed us, by giving himselfe a ransome for us: wee were redeemed (saith St. Peter) *not with silver or gold, or corruptible things, but with the precious blond of Jesus, as of a lambe undefiled.* Finally he is our Lord too by the right of conquest; for after that hee had redeemed us, by paying a ransome unto God for us, Satan the Jailor would not let us goe, but kept us fast bound in the fetters of sinne; and therefore hee is faine to come with a mighty hand, and outstretched arme, and violently take us out of his gripes: Hee is the stronger man mentioned in the gospell, who hath overcome the strong man, taken his armour from him, and divided the spoyle. *He hath spoiled principali-*

Col. 2. 15.

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ties and powers, triumphing over them. And as he is the Lord, ſo the *Lord of Glory*, that is, a glorious Lord, by an Hebræiſme. He is called the King of Glory, Pſal. 24. 7. *Lift up your heads, O ye gates, and be ye lift up, yee everlaſting doores, and the King of Glory ſhall come in.* And the God of Glory, by St. Steven, Act. 7 2. *The God of Glory appeared to our father Abraham.* And here, as alſo Iam. 2. 1. He is called *the Lord of Glory.* Glory properly ſignifies beauty, praiſe, honour; and it is ordinarily uſed in ſcripture, to expreſſe that Majeſty and perfection of bliſſe, which God injoyes from all eternity, and which in ſome meaſure he communicates unto his bleſſed Angells, and Saints in heaven. Now well may our Saviour be called *the Lord of Glory*, becauſe *he is the brightneſſe of Gods Glory, and the expreſſe image of his perſon.* Heb. 1. 3. He did injoy Glory with the Father from all eternity, as he ſayes, Ioh. 17. 5. *And now O father, glorifie thou mee, with thine owne ſelfe, with the glory which I had with thee before the world was.* And againe he prayeth for his Diſciples, ſaying, ver. 24. *Father, I will that they whom thou haſt given me, be with me where I am, that they may behold my glory.* And as he injoyed glory with the father from all eternity; ſo after a ſhort eccliſpſe of that glory here on earth, and after he had overcome the ſharpeneſſe of death, he was *received up into glory.* 1 Tim. 3. 16. *He is crowned with glory and honour.* Heb. 2. 9. And he tells us that at the laſt day, he ſhall come in the clouds of heaven, *with power and great glory. Then ſhall he ſit upon the throne of his glory.* Finally he is called the Lord of glory, becauſe he is the author of glory unto others: for ſaith the Apoſtle, *when Chriſt who is our life ſhall appeare, then ſhall ye alſo appeare with him in glory.* Coloſſ. 3. 4 He gives unto his ſervants eternall life, which in ſcripture is called glory, a Kingdome of glory, a crowne of glory, an eternall weight of glory. *Mat.* 24. 30. 25. 31.

This is the perſon who was murthered, and therefore the murther was moſt hainous; For if it be a greater ſinne, for a man to murther his father, than to kill a ſtranger; to murther the King, than to kill a fellow ſubject; to murther an innocent perſon, then to kill a malefactor; Then how heinous a murder was it, to kill him who was more than all theſe, even our everlaſting father, the King of Kings, and Lord of glory, and withall a perſon ſo innocent, that no guile was found in his mouth, none could convince him of ſinne? hee *was holy, harmeleſſe, undefiled, ſeparate from ſinners, and made higher than the heavens*: And yet this was done; *they crucified the Lord of glory.* But here you may ſay unto me: how could the Lord of Glory be crucified? ſeeing he is God, and God is impaſſible, he cannot ſuffer. For anſwer, you ſhall underſtand, that there is ſo ſtraight an union and conjunction between the two natures of Chriſt, in one perſon, that *Heb.* 7. 26.

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that which is proper onely to the one nature, is vouched, not (as ſome fooliſhly imagine) of the other nature; but, it is vouched of the perſon being denominated from the other nature. This kind of ſpeech is by the fathers called koinonia idiomatôn, a communication of properties. And it is a plaine Synecdoche, very uſuall in ſpeech, whereby that which is proper onely to the part, is prædicated of the whole. We have divers inſtances of it in Scripture. Acts. 3. 15. *Yee killed the prince of life.* Chriſt was killed onely as man, and yet, becauſe the ſame man was alſo God, he ſaies, yee killed the prince of life. Acts. 20. 28. *Feede the church of God, which he hath purchaſed with his owne bloud.* Chriſt had bloud onely as he was man; but becauſe the ſame man was alſo God, his bloud is called, the bloud of God. Iohn. 3. 13. *No man hath aſcended up to heaven, but he that came down from heaven, the ſonne of man which is in heaven.* Chriſt deſcended from heaven, onely in reſpect of his divine nature, and he was in heaven at that time, when he was ſpeaking unto *Nicodemus* here on the earth, onely as he was God, and yet becauſe the ſame perſon was alſo man, he ſaith, *the Sonne of man which is in heaven.* So here, Chriſt was crucified onely as he was man, and yet becauſe the ſame man was alſo God, the Apoſtle ſaies, *they crucified the Lord of glory.*

And ſo I come unto the ſecond circumſtance, the kind of death that he ſuffered: it was *crucifixion*, the moſt ſhamefull and ignominious death in the world. The Apoſtle mentions *ſcandolum crucis*: the offence of the croſſe. Galat. 5. 11. and the *ſhame* of the croſſe too. Hebr. 12. 2. There is more ſhame in it than in any other death, and therefore the Heathen tearmed the croſſe, *arborem infœlicem*, and *ſtipitem infamem*; a wretched infamous tree. This death was ſo infamous, that the Romans did not inflict it upon any, but onely ſuch as were eſteemed baſe rogues, and notorious malefactors. And therefore we finde in the Eccleſiaſticall Hiſtory, that albeit St. Paul ſuffered martyrdome at *Rome*, as well as St. Peter, yet they could not crucifie St. Paul: he being a Romane, had the priviledge of a gentleman, and was beheaded; but Peter being but a fiſherman by his trade, was eſteemed a baſe fellow, and ſo crucified as was his Maſter. That which made this death more ſhamefull and ignominious, was, becauſe all that were crucified, were firſt ſcourged before they were crucified, and that was peculiar to this death of the croſſe. Now for a man to be ſcourged, is a foule diſgrace, a vile and ſervile puniſhment, not to be offered unto any but unto bondſlaves: and therefore he in the comedy ſaies in great diſdaine, *Ioris? liber ſum*: hee tooke it in great ſcorne, the whippe ſhould bee once named unto him who was free borne. And yet our Saviour being

being to be crucified, was firſt ſcourged. And as this was a ſhamefull, ſervile, and ignominious death; ſo was it a moſt execrable and curſed death; for ſayes the Apoſtle, *it is written, curſed is every one that hangeth on a tree*, Gal. 3. 13. It was not onely eſteemed ſo by men, but it was ſo indeed, being accurſed by the mouth of God himſelfe; for it is ſaid, Deut. 21. 23. *Hee that is hanged is curſed of God.* And therefore Chriſt ſuffering this death, the Apoſtle ſayes, that he was *factus maledictum, made a curſe* for us. And as this death was an ignominious and accurſed death; ſo alſo a moſt painfull death. Firſt, his fleſh was torne with whippes: *They ploughed on his backe* (ſaith the Pſalmiſt) *and made long furrowes on it.* Then his hands and his feet were bored with the nailes, and the hands and feet of all other parts are moſt ſenſible, by reaſon of the texture of all the ſinewes there. And being thus nailed unto the tree, his whole body was ſtretched out on the croſſe, as on a rack, *till all his bones were out of joint*, as was foretold by the Pſalmiſt. This ſtretching was ſuch, that it made his very ribbes and bones, breake through the fleſh and the skinne, which muſt needs be a paine out of meaſure painfull. Therefore the heathen tearmed the croſſe, *cruciabile lignum*, a tree of torture; and moſt ſharpe and bitter paines, have their name from the croſſe, being called *cruciatus*. Chriſt was no leſſe than ſix houres in this torment; even from the third houre, untill the ninth, and all that while in perfect ſenſe; for it is ſaid, *he cryed with a loud voice, and gave up the ghoſt.* He did not crie with the faint voice of a dying man, but with a loud voice, to ſhew that his naturall ſtrength was not one whit abated. This death was deviſed for our Saviour, not ſo much by *Pilat* and the Souldiers, as by the Jewes; for they cried out, *crucifie him, crucifie him. When Pilat ſaid unto them, take yee him, and judge him according to your law:* they anſwered, *it is not lawfull for us to put any man to death.* And this came to paſſe, ſaith the Evangeliſt, *that the ſaying of Jeſus might be fulfilled, which he ſpake, ſignifying what death he ſhould die.* Now what was that which he ſpake ſignifying what death he ſhould die? we find it Matth. 20. 19. *The ſonne of man ſhall be betrayed unto the chiefe Prieſts, and to the Scribes, and they ſhall condemne him to death, and ſhall deliver him to the Gentiles, to mock and to ſcourge, and to crucifie him.* Thus they put off his triall from themſelves, unto the Romane Governour, of purpoſe, that he might ſuffer that Romane death. At firſt they condemned him of blaſphemie, and then hee ſhould have been ſtoned; but that death ſeemed too mild, for it would have diſpatched him quickly: Therefore they indite him anew of treaſon, for ſpeaking againſt *Cæſar*, that ſo he might ſuffer the death of a traitor, even that ignominious, accurſed, and painfull death of the croſſe. No leſſe could ſatisfie their malice. Ioh. 18. 31.

And who were they that did all this? even his owne people, they who were his brethren, and kinſmen according to the fleſh, *they crucified the Lard of glory*; they unto whom he came, and for whom he came, *for he was ſent unto the loſt ſheep of the houſe of Iſrael*; they amongſt whom he had preached the word of life, *for it behooved the Goſpell firſt to be preached unto them*; They among whom hee had wrought many miracles, and unto whom he had done many good workes; even they were ſuch unthankfull traitors, that *they crucified the Lord of glory.*

In the laſt place, the Apoſtle tells us, that their ignorance of the wiſdome of god, led them to the committing of that horrible murther: *for had they knowne it, they would not have crucified the Lord of glory.* But here ye may ſay unto me, did theſe malicious Iewes ſinne onely out of ignorance, as did *Paul* in perſecuting the Church? O no; they ſinned out of malice, againſt knowledge and conſcience; for they knew that Ieſus was a good and juſt man, and had given him that teſtimonie, that *he had done all things well*; they knew that he was a great Prophet, *a teacher come from God*; they were in
Mark.7.37. ſome ſort too covinced that he was the Chriſt, for Ioh. 11. 47.
Ioh.3.2. they held a councell againſt him, ſaying, *what ſhall we doe? this man doth many miracles, if we let him alone, all men will believe on him*, namely, that he is the *Chriſt*. Where ye may behold them fighting againſt the light of their owne knowledge, wherewith our Saviour expreſly charges them, Ioh. 7. 28. *Yee both know me, and yee know whence I am*, and Ioh. 15. 24. *Now have they both ſeen and hated both me and my father.* This appeareth further by that which is ſaid in the parable of the houſholder, Matth. 21. 31. *A certaine houſholder planted a vineyard, and let it out to husbandmen, and went unto a farre countrey. And when the time of the fruits came, he ſent his ſervants to receive them; and the husbandmen took his ſervants, beat them and killed them: againe he ſent other ſervants, and they did unto them likewiſe. Laſt of all he ſent unto them his ſonne, ſaying, they will reverence my ſon. But when the husbandmen ſaw him, they ſaid, this is the heire, come let us kill him, and ceaſe on his inheritance.* And ſaith the Evangeliſt ver. 45. *when the chiefe Prieſts and the Phariſees heard this parable, they perceived that he ſpake of them.* So that they had ſome knowledge of Chriſt: but it was not the true knowledge; they were not indued with heavenly wiſdome, nor taught of God; for their heart did ſtand out againſt the light which did ſhine on their underſtanding, and (as Solomon ſaith) *They hated knowledge, and, did not chooſe the*
Prov.1.29. *feare of the Lord.* Therefore ſaith our Saviour unto them, *yee neither know me, nor my father*, Ioh. 8. 19. So that even ſinnes of malice committed againſt knowledge and conſcience, yet are accompanied

with

with ſome kind of ignorance. This is cleare in the crucifying of Chriſt, for they knew that it was evill to kill him that was innocent and juſt; but this knowledge was onely habituall and generall, they did not actually know that it was evill, at the inſtant when they did it, or they did not conſider it; or though they knew that it was evill, yet they did not know, that that evill was not to be done, for the obtaining of a greater good which they propoſed to themſelves, namely, the retaining of their places and dignities, which they feared to loſe if he were acknowledged for the Meſſias. Thus it holds true that the Philoſopher ſaid, *omnis malus ignorans*, there is ſome ignorance in every ſinne; for ſeeing the will cannot poſſibly affect evill, as it is evill, but that the ſame is ſtill preſented unto it, under the maske of good, it followeth neceſſarily, that every one that ſinneth, is ſome way ignorant of good and evil. For which cauſe *Solomon* ſayes, *nonne errant omnes? doe they not all erre that worke iniquitie?* And *David* oftner than once in the Pſalmes ſaith, *have all the workers of iniquitie noe knowledge?* Indeed they have no true knowledge. And therefore howſoever ſome have commended ignorances as the mother of devotion, I may ſay more truly, that is the mother of errour; our Saviour ſaid ſo much to the Saduces, Matth. 22. 29. *Yee doe erre, not knowing the Scriptures.* It is the mother of Idolatrie, Galat. 4 8. *when ye knew not God, yee did ſervice unto them which by nature are no Gods.* It is the mother of pride and arrogance, Rom. 10. 3. *Being ignorant of the righteouſneſſe of God, they went about to eſtabliſh their owne righteouſneſſe.* It is the mother of luſt, Theſſ. 4. 5. *The Gentiles which know not God, walke in the luſt of concupiſcence.* Finally, it is the mother of all ſinne, Epheſ. 4. 18. *Having their underſtanding darkned, through the ignorance that is in them: and being paſt feeling, they gave themſelves over unto laſciviouſneſſe; to worke all uncleanneſſe with greedineſſe.* And on the other part, all grace is from the true knowledge of God, 2 Pet. 1. 2. *Grace and peace be multiplied unto you, through the knowledge of God, and of Ieſus our Lord.* As this knowledge brings grace and peace, ſo it brings glory; for ſaith our Saviour, *This is life eternall, to know thee the only true God, and Ieſus Chriſt whom thou haſt ſent.* This knowledge is the wiſdome of God, which the Apoſtle here magnifies ſo much, *which none of the Princes of this world knew: for had they knowne it, they would not have crucified the Lord of glory.*

Prov. 14. 22. *Pſalm.* 14. 4. *Pſalm.* 53. 4. *Ioh.* 17. 3

I Have now done with text, but not with the Princes of this world; for I am to preſent unto you another ſad tragedy, ſo like unto the former that it may ſeeme but *vetus fabula per novos hiſtriones*, the ſtage onely changed, and new actors entred upon it, other Princes of this world, yea, of *the darkneſſe of this world*, Farre

worſe than *Pilat*, the high Prieſts, Scribes, and Phariſees, who have lately murthered, (if not the Lord of glory, yet I am ſure) a glorious Lord; though not Chriſt the Lord, yet the Lords Chriſt, Gods annoinced. This is a parricide ſo heinous, ſo horrible, that it cannot be paralled by all the murthers that ever were committed ſince the world began, but onely in the murther of Chriſt. And indeed the providence of God gave me firſt occaſion to inſtitute this parallell: for that day that our gracious Soveraigne was murthered, being the 30. of January, a day for ever to be noted with a black coale, as his Majeſtie was at divine ſervice, before he was led forth unto the ſcaffold, the chapter that was read unto him, was the ſeven and twentieth of St. *Matthews* goſpell, which containes the paſſion of Chriſt; and that chapter was read not by choiſe, but by the direction of the rubrick, it being the leſſon appointed for that day, ſo that we could not but conceive, that the murther then to be acted, was like unto that which in the chapter is deſcribed. And indeed you will finde it very like unto it, if you will but conſider the three circumſtances which I before obſerved in my text, the dignity of the perſon murthered, the kind of death that hee ſuffered, and the qualitie of the murtherers.

The perſon that was now murthered, was not the Lord of glory, but a glorious Lord, Chriſts owne Vicar: his lieutenant and vicegerent here on earth, within his dominions. And therefore by all lawes, divine, and humane, he was privileged from any puniſhment that could bee inflicted by men. Albeit hee was as inferiour to Chriſt, as man is unto God; the creature, unto the immortall Creator; yet was his privilege of inviolability farre more clear than was Chriſts. For Chriſt was not a temporall Prince, his Kingdome was not of this world, and therefore when he vouchſafed to come into the world, and to become the ſonne of man, hee did ſubject himſelfe unto the law; hee who onely could chooſe when to be borne, made choiſe to be borne at that time when there was a decree for taxing all the world; that ſo ſoone as he was borne, he might be inrolled a ſubject unto *Cæſar*: hee lived as a ſubject, payed tribute unto *Cæſar*; he ſubmitted unto *Pilats* juriſdiction, acknowledging that hee had power given him from above. But our gracious Soveraigne was well knowne to bee a temporall Prince, a free Monarch, and their undoubted Soveraigne, to whom they did all owe, and had ſworne allegience; and therefore he could not be judged by any power on earth. He diſclaimed their authority, as he well might; for they had no power at all over any, much leſſe over him: and what power they uſurped was not *de ſuper*, as *Pilats*, but *de ſubter*, from beneath, even from the angell of the bottom-

Luc. 2. 1.

Joh. 19. 11.

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Ioh. 19. 15.

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for all heroicall and christian graces. But here I dare not venture to praise him, lest coming short, I may seeme to wrong him; that is a theame fitter for the tongues of Angells, than of men; and therefore as *Apelles* did, so will I, draw a vaile over that which I am not able to expresse, and desire all men to judge what he was, by his divine meditations; of which booke I hare boldly say, that since the spirit of prophecy ceased, never yet was there any booke written, with so great strength of reason, depth of judgement, height of devotion, and elegancy of stile, as that golden Manual. That will tell you what we have lost, and how heinous the murther was. As he was the Lord, and their Lord, he had no superior on earth, and so could not be tried; as he was a glorious and gracious Lord, he ought not to have beene condemned. As Christ was above the law, being the sonne of God, so was he above the censure of humane lawes, he being a King. As Christ was most innocent, there wa. no guile or guilt found in him; so was he innocent of all the crimes objected against him. As he was a King, he did represent Gods person here on earth; and as he wasa good King, full of graee; he was a most lively image of Christ, so lively an image of him, that amongst all the Martyrs, who followed Christ unto heaven bearing his crosse, never was there any, who expressed so great conformity with our Saviour in his suffertngs, as he did.

And this will further appeare by the second circumstance in my text, the kind of death that he suffered, which was not the death of the crosse, but æquivolent unto it, for two things were in the crosse which made it so odious, paine, and shame; the Apostle joynes them together, *Jesus endured the crosse, despising the shame.* Our Soveraigne suffered both, I beginne with the paine. Indeed Christs crosse began at his cratch; for no sooner was he borne, than persecuted by *Herod*; and his whole life afterwards was a perpetuall *gainsaying of sinners*: So I may say of our Soveraigne, that the ten last yeares of his life, was such a gaine-saying of sinners; all that time he fought with beasts, even with unreasonable men, who were resolved to be satisfied with nothing, but with the utter destruction of him and his. To bring that to passe, first of all they did asperse him with many foule and false calumnies, against their owne knowledge and conscience, only to render him odious unto his people; they slandered the foote steps of Gods anointed, their tongues, and their pennes too, were sharper than swords, piercing deepe into his soule: many scandalous pamphlets were every day cast abroad, which (as he saies in his booke) *like sparkes in great conflagrations, did flie up and downe to set all places on fire.* From every pulpit

Heb. 12.2.

Vers. 3.

pulpit was founded a trumpet to rebellion, the Embaſſadors of peace being made the heralds of warre. And as our Saviour by the phariſees was called an impoſter, a deceiver and perverter of the people, a blaſphemer, a Samaritan, and one that had a devill: So, ſuch language, and worſe too, was beſtowed upon his Sacred Majeſty, by a phariſaicall broode of men, who are great pretenders to religion, but utterly void of it. *They have a ſhew of godlineſſe, but have denyed the power thereof.* When our Saviour was at Ieruſalem, the phariſees ſtird up the people to ſtone him, whereupon he withdrew himſelf: ſo when the King was at Weſtminſter, tumults were raiſed, ſtones and blaſphemies caſt out againſt him, that he was faine to remove from thence, and then they cryed out againſt him, for deſerting his Parliament, though it was the thing they moſt deſired, and they knew very well that he would have been glad to be with his Parliament, as he often offered, if he could have been there with any ſafety. Being thus forced to retire from London, they ſeized all his houſes and furniture, forts, magazins, ſhips, and revenues; they hunted him like a partridge, from mountaine to mountaine, that he might have juſtly taken up the complaint of our Saviour, that *The foxes had holes, and the birds of the aire had neſts, but himſelfe had not where to lay his head.* When our Saviour had withdrawne himſelfe from Ieruſalem, *The Chiefe Prieſts and the Phariſees gave a commandement, that if any man knew where he were, he ſhould ſhew it, that they might take him:* So upon his Majeſties flight, ſuch a commandement was given, a more cruell and bloudy ordinance was made, that whoſoever ſhould harbour or conceale the Kings perſon, or did know where he was harboured, unleſſe he did immediately revcale it, ſhould forfeite his eſtate, and die without mercy as a traitor.

Ioh. 8. 59.

Mat. 8. 20.

Ioh. 11. 57.

As our Saviour was rejected of his owne people, *He came unto his owne and they received him not:* So was our Soveraigne rejected by his owne people; they would not owne him for their King; but diſclaimed his authority, and yeelded their ſervice unto his enemies; and as the Iewes *denyed the holy one, and the juſt, and deſired a murtherer to be granted to them:* So they denyed their holy and righteous King, and deſired the Parliament might rule over them: in this they preferred robbers and murtherers worſe than *Barabas*, chooſing rather to live in bondage, under the Iron yoke; than to injoy the liberty of ſubjects, under the peaceable governement of a moſt gracious King. As our ſaviour was rejected by his owne people, ſo was he forſaken of his owne Diſciples; when the time came that he was to *make his ſoule an offering for ſinne*, then one of his owne Diſciples betrayed him, an other denyed him, all forſooke him,

Ioh. 1. 11.

Act. 3. 14.

Isa. 63. 6. him, and left him *to tread the winepresse alone*: So when our Soveraigns afflictions grew great, some of his servants betrayed him like Iudas, others denyed him, and almost all forsooke him; albeit they had got well by him, yet they were loth to suffer with him. And which was yet much worse, he was forceably deprived of the comfort of his dearest wife, his most sweet and beloved children, and for a long time had none to converse with, but beasts more savage than those which did company with our Saviour in the wildernesse. When Christ was on the crosse, one of the theeves who was crucified with him railed on him, because he did not relieve them: so when our Soveraigne was at Oxford, some who suffered with him, upbraided him, and added griefe to his afflicted soule, even railing on him, because he did not helpe them, when indeed he could not. As our Saviour was tempted: so was our Soveraigne, tempted to distrust, to perjury, to sacrilege, to atheisme; tempted to deny God, by forsaking his religion, and destroying the church, which his righteous soule abhorred. As the devill made great proffers unto Christ, of all the Kingdomes of the world, saying, *All these will*

Mat. 4. 9. *I give thee, if thou wilt fall downe and worship me*: So great proffers were made unto our Soveraigne, that they would make him a glorious King, if he would humble himself unto his Parliament, and worship the Idoll which they had set up. Besides, his soule was daily tortured with reiterated unreasonable propositions, and insolent demands, as absurd as those which the devill made unto Christ.

The enemies of our Saviour *sought how they might take him by craft and put him to death*. Much more craft and deceit too, was used to

Mark. 14. 1. catch our Soveraigne in their pit. As when Christ was at Ierusalem, the Pharisees not daring then to lay hands on him, because they feared the people; sought to fright him with *Herod, Saying unto him, get*

Luk. 13. 31. *thee out, and depart hence, for Herod will kill thee*: when it was they themselves that intended to kill him: So when his Majestie was at Hampton Court, his enemies perceiving, that the hearts of the people were so turned towards him, that it was not safe to lay violent hands on him; they did cunningly suggest feares unto him, that there was a plot to kill him, and so they made him flie into the snare which they had layed for him in the *Ile of Wight*, where they thought that *Rolph* should have dispatched him by poison or poinard; but that being discovered, they resolved to doe it in a more publicke way.

Mat. 26. 51. Our saviour was apprehended at night: so was our Soveraigne in a darke cold winter night, taken out of his bed in the *Ile of Wight*,

Mat. 25. 59. and carried unto *Hurst Castle*. They sought false witnesse against our Saviour: so did they against our Soveraigne; for open proclamation

was made with ſound of trumpet, that all who could informe againſt the King, ſhould come to the painted chamber, and give in their evidence: and what was it they intended to prove? even that he had done that whereof they themſelves only were guilty, in raiſing armes and making a warre in the Kingdom. The people being ſuborned by the Prieſts, cried againſt our Saviour, *Away with him, crucifie him:* ſo ſome of the ſouldiers were ſuborned, and hired to cry againſt our Soveraigne, *Juſtice, Execution.* Our Saviour was mocked, *They wagged their heads at him:* ſo our Soveraigne had the tryall of cruell mockings. Chriſt was revlled: ſo was our Soveraigne reviled by his enemies, eſpecially their falſe Prophets: *Hugh Peters* inſtead of comfort, did reach Gall and Vinegar unto Gods anointed, in the agony of his ſufferings, as the Jews formerly had done unto Chriſt. Our Saviour was ſpit on: ſo was our Soveraigne; *Bradſhaw* and *Cooke* did ſpit out the froth of their ulcerous lungs againſt him to his face, and a barbarous ſouldier did really ſpit in his face. Our Saviour was bound: ſo there was as intent to have bound our Soveraigne, as himſelfe obſerved on the Scaffold, by the rings which were faſtned to the block. Our Saviour was watched the night before he ſuffered; for he was apprehended at night in the Garden and carried away unto the High Prieſts houſe, where he was baited all night: in the morning ſent to *Pilate*, from him to *Herod*, then back again to the common Judgement hall, where he was condemned, and at the third houre led forth to be crucified. But our Soveraigne was watched many nights before he ſuffered; for all the time of his tryall, his chamber was filled with barbarous ſouldiers, who deprived him of his reſt, and of all manner of privacy, which was more bitter unto him then death. At laſt our Saviour ſuffered death: ſo did our Soveraigne, at the very ſame houre of the day; for our Saviour gave up the ghoſt at the ninth houre, which is our three of the clock in the afternoon: the ſame houre put a period to our Soveraignes life, and to the happineſſe of three Kingdomes.

John 19.15.

*Matth.*27.29, 39,41.

*Matth.*27.30. *John* 18. 12.

I have now taken a brieſe view of the paine: in the next place, conſider the ſhame, and then you will ſee a perfect croſſe. What greater ſhame and diſgrace could be offered unto a King, then inſtead of a Royall train, a guard fitting the Majeſty of his perſon; to be watched and warded, and dragged from place to place, by the common ſouldiers, the moſt rude and barbarous of all the people. But in this he was like unto his Saviour alſo. *They came againſt him as againſt a thiefe, with ſwords and ſtaves.* As our Saviour was hurried from place to place from *Annas* to *Caiphas*, from him to *Pilat*, from *Pilat* to *Herod*, and thence back to *Pilat*, to the common Judgement hall:

*Matth.*26.25.

so was our Soveraigne hurried from the *Isle of Wight* to *Hurst castle*, from thence to *Windsor*, from *Windsor* to *St. James*, from thence to *Westminster* to the common Judgement hall, to be tried as a malefactor at the Bar, where no prisoner was ever tried, but in the Kings name, and by his authority, for that Hall was never invested with any power of judicature, without the King, muchlesse against him: but (as he sayes in his Book) *They thought fit to adde the mockery of justice, to the cruelty of malice* (as they who crucified Christ) *that so they might destroy him with the greater pomp.* They pretended justice and religion to cover their perjury and paracide, and so did establish iniquity by a Law, and father their sin upon God, who is the author of justice. And as his tryall was publique, and disgracefull, so was his execution: it hath been a custome to hang notorious traytors before their own doors for their greater shame: so did they put our Soveraigne to death, in a most insultiug manner, on an open scaffold, erected before his Royall Pallace, as if they meant to bid a defiance both to God and men. Now joyn these together, and tell me if ever any man might more justly then he, take up that complaint which was uttered in the person of our Saviour, by the Spirit of Prophecy, *Behold and consider all ye that passe by, if there be any sorrow like unto my sorrow.*

*Lam.*1.12.

Let us now see how he did bear this: even as his Saviour had done, *who for the joy that was set before him, endured the crosse, despising the shame.* He contemned an earthly Crown, for the assured hope he had of an immortall Crown, that fadeth not away: and so like his Saviour; when he was reviled, he reviled not again; but was led as a sheep unto the slaughter, and opened not his mouth. As Christ prayed for them that crucified him: so did our Soveraigne poure out many devout prayers for his enemies, which might serve to melt their hearts, if they were not harder then the *nether mill stone.* As Christ wept over *Jerusalem*: so did our Soveraigne weep over his three Kingdoms, being more sorry for the miseries that are to come upon them, then for all that hath happened unto himselfe. As women beholding Christs passion wept: so many women beholding their Soveraigne on a Scaffold, wept bitterly, unto whom he might have said, as our Saviour did unto the other, *weep not for me, ye daughters of Jerusalem, but weep for your selves.* Christ gave himselfe for the Church: he dyed for the people: so our Soveraigne, in another sense, gave himselfe for the Church, and died for his people; for he might have saved his life, if he would have consented to destroy the Church, and enslave his people. So that (as he said on the Scaffold) he was the martyr of the people, martyred by them, and for them. When our Saviours agony began, he prayed unto

*Hebr.*12.2.

*Luc.*23.34.

*Luc.*19.41.

*Luc.*23.74. *Vers.* 28.

*Eph.*5.25.

*Matth.*26.39.

unto his father, that that Cup might paſſe from him; but with a ſubmiſſion to his will. *He offered up prayers and ſupplications with ſtrong crying and tears, unto him that was able to ſave him from death.* Hebr. 5 7.
So was our Soveraigne frequent and inſtant in prayer unto God; but as for removing the bitter cup he was to drink, he prayed only with a ſubmiſſion unto the will of his heavenly father. When our Saviour was in his agony, *There appeared an Angel unto him from Heaven ſtrengthning him:* Luke 22.48.
ſo almighty God did from above miniſter abundance of comfort unto our Soveraigne; otherwaies it had not been poſſible for him to have endured his croſſe with ſuch cheerfull patience as he did. When Chriſt was apprehended, he wrought a miraculous cure for an enemy, healing *Malcus* his eare, after it was cut off: Luke 22.53.
ſo it is well known that God enabled our Soveraigne, when he was in priſon to work many wonderfull cures, even for his enemies; and yet all that could not move theſe hard-hearted Jewes, who ſought his life: he might have ſaid unto them, as our Saviour did unto the other, *Many good works have I ſhewed you, for which of* John 10.32.
them do you perſecute me? When our Saviour ſuffered, there were terrible ſigns and wonders; for there was darkneſſe over all the Land, the earth did ſhake, the Rocks clave aſunder, the vaile of the Temple was rent, and the graves were opened: ſo during the time of our Soveraignes tryall, there were ſtrange ſigns ſeen in the ſky, in divers places of the Kingdome; and it was thought very prodigious, that when he ſuffered the Ducks forſook their pond at *St. James*, and came as far as *white hall*, fluttering about the Scaffold: ſo that our Soveraigne might have ſaid unto his murderers, as it is in *Job* 12.7. *Aſk the beaſts and they will tell thee, and the fowles of the Heaven, and* Matth. 27.54.
they will inſtruct thee: what an unnaturall murder ye are now committing. When our Saviour ſuffered, the Centurion beholding his paſſion was convinced that he was the Sonne of God, and feared greatly: ſo one of the Centurions who guarded our Soveraigne, beholding his moſt Chriſtian, pious, and magnanimous carriage, was convinced, and is to this day ſtricken with great fear, horrour, and aſtoniſhment. When they had crucified our Saviour; they parted *Thomlinſon.*
his garments amongſt them, and for his coat, becauſe, being without ſeam, it could not eaſily be devided, they did caſt lots: even ſo having crucified our Soveraigne, they have parted hi garments amongſt them, his Houſes and Furniture, his Parks and Revenues, his three Kingdoms; and for Ireland, becauſe it will not eaſily be gained they have caſt lots, who ſhould go thither to conquer it, and ſo take it to themſelves. In all theſe things our Soveraigne was the lively Image of our Saviour. *John* 19.23.

NOw if your patience will goe along with me while I consider the third circumstance in the Text, the quality of the murderers, their you will finde the paralell to hold also; Our Saviour was crucified by his own Nation: *They crucified the Lord of Glory.* They who were his brethren and kindsmen, according to the flesh. So *Pilat* told him, *Thine own Nation have delivered thee unto me.* More particularly the great Councell consulted against him, hyred *Judas* to betray him, sent Souldiers to apprehend him, falsly accused and injustly condemned him. The great Councell was their high court of Sanhedrim, which was their standing Parliament. In it were many members of divers Callings and Professions: some Priests and chiefe Priests; some Elders, and those lay-Elders; for as there was a Parliament against Christ, so also a Presbytery: some Scribes and Lawyers, who were Chair-men, for *they sate in Moses Chaire.* They drew also into this conspiracy against Christ wicked *Herodians*, whom otherwise those precise Jewes could not endure. And were they not such who murthered our Soveraigne? His own Nation, his great Councell the Parliament, the Presbytery, some Priests (but they are *Jeroboams* Priests of the basest of the people) some Scribes and Lawyers. And they drew into that combination too, wicked *Herodians*, that is, dissembling Courtiers, and profane Ruffians; and as pure as they would seem to be, yet were they content to endure all their *God dammees* to gain their assistances for to damn and condemn their Soveraigne.

John 18.35.

A Christs Enemies were of divers professions, so also of divers Sects and Religions, some Pharisees, some Saduces; and those were very opposite one against the other, yet both joyned together against Christ: To crucifie him even *Herod* and *Pilat* were made friends: *For* (as the Apostles say) *against thine holy Sonne Jesus, both Herod and Pontius Pilat, with the Gentiles and people of Israel were gathered together.* So the enemies of our Soveraigne were of divers Sects and Religions, some Papists, some Presbyterians, some Independents; And though they be at oddes enough between themselves, their heads are as farre asunder as *Sampsons* Foxes, yet being linked by the tayles, they banded against the Lord, and against his anoynted. The Papists may seem to have little hand in that murder, yet they contributed very much unto it: For they raised a most horrid and bloudy Rebellion in *Ireland*, and most falsly pretended the Kings commission for it, whereby they enraged his other Subjects against him; they weakned his Forces there: destroying many who would have assisted their Soveraigne, and keeping others so busie that they could not come to his relieve; they promised him great ayd, but when he depended upon it, they utterly failed him. The Presbyterians are deeply imbrued with his blood: for they assaulted him

Act. 4.27.

him both in *England* and *Scotland*, deprived him of all power and means, declared him unworthy to raign, and ſo weakned him, that it was an eaſie matter for the Independants, who are drunk with his bloud, for to kill him. The Presbyterians framed both the Major and Minor Propoſitions, and the Independants, drew out the concluſion: for thus the Presbyterian both preached and publiſhed; a tyrant is to be oppoſed and deſtroyed: but the King is a Tyrant. Then comes the Independants and draw forth the concluſion which naturally follows from the premiſſes: *Ergo* let him be deſtroyed. Or to uſe their own diſtinction which they have ſo much abuſed; the Presbyterians murderd the King in his politicall capacity, the Independants in his naturall capacity. Thus our Soveraign, as well as our Saviour was crucified between two theeves, but neither of them a good theefe. Theſe two factions (a hi Majeſty well expreſſes it in his Book) *Are the twins which lately one wombe incloſed, the younger ſtriving to prevaile againſt the elder; what the Presbyterians have hunted after, the Independants ſeeke to catch for themſelves.* And indeed they have taken the prey out of their mouths: They who at firſt were but journey men unto the other, have now ſet up for themſelves.

Albeit theſe be the chiefe murderers: there be many others who though (as himſelf ſaith) *Their hands are not embrued in his bloud by acting and conſenting to his death, yet they are ſprinkled with his bloud by deſerting him.* even all thoſe who had power and means, and did not uſe them for his defence. For *Non caret ſcrupulo occultæ ſocietatis qui manifeſto ſcrimini non occurrit.* By the Law of nature and Nations, all ſubjects are bound to defend their Kings Perſon, Crown, and dignity. Our Saviour ſaid unto *Pilat: If my Kingdom were of this world, then would my ſervants fight, that I ſhould not be delivered to the Iews.* Where he inſinuates that the ſervants and ſubjects, of an earthly King, are bound to fight for his defence: And therefore all thoſe who did not aide him according to their power, have incurr'd the curſe of *Meroz*. Judge: 5. 23. *Curſe ye* Meroz (ſaid the Angell of the Lord) *curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty.* Beſides theſe neutrals, who becauſe they were not for the King, were againſt him, there are many who fought for their ſoveraign, who have yet by their ſins fought againſt him: their debauched carriage gave much advantage to his enemies, & provoked God to forſake their armies: by their rapine and plunder they did alienate the hearts of the people from their Soveraigne, and by their ſtrifs and emulations, they loſt the Kingdom and that gracious King: there was a ſtrife amongſt Chriſts followers which of them ſhould be the greateſt; but the ſtrife that was among the Kings followers for places and preferments, was farre more hurtfull and pernicious. Yea, as all of us were in

Seneca.

Joh. 18. 36.

*Rom.*4.25. some sort, guilty of Christs bloud; for our sinnes were the meritori
ous and procuring cause of his death: *He was delivered to death fo*
our offences. So the sinne of every one of us hath added force unt
this great stroke and wound given unto these Kingdoms in his Ma
jesties death. As the good King *Josiah* was taken away by a violen
death, for the sins of *Iudah*, that God might the more freely powr
out the fiercenesse of his wrath: so was our Gracious Soveraigne ta
ken away for the punishment of our sinnes, that the iniquities o
these sinfull nations being now finished and come to an height by a
horrible rebellion and parricide, hee might powre out the violls o
his wrath upon them, there being now nothing to hinder the stroke
of his vengeance, when he is taken away, yea made away by them
selves, who like *Moses* stood in the gap, between the sinnes of hi
people, and Gods judgements. So that we may all of us take up tha
*Lam.*5.16. lamentation, which the Church made for the death of *Iosiah*: *Th*
Crowne is fallen from our head; woe unto us that we have sinned.

But howsoever our Saviour had many enemies, yet his mos
violent adversaries were the Pharisees, and if you will but observe
how they are described unto us in the Gospell, I shall not need to
make any application. The Pharisees were the most strict and precis
*Matth.*6.16. sect of the Jewes, the Puritans of that age, they were men of a sa
countenance and great austerity; they did bow down their head
like a Bulrush, when as their inward parts burnt altogether with de
ceipt: they were outwardly (though hypocritically) holy *whited*
sepulchers beautifull without, and within full of uncleanesse. Great pre
tenders they were to religion, and desired to be accounted more
*Matth.*23.27. pure than others, the only saints upon earth, and so did separate from
the rest of the Church, and from thence were they called Phari
*Matth.*6.5.7. sees. They pretended (especially such of that sect as were Scribs
*Matth.*23.14. great knowledge of the Scriptures, and revelations of the Spirit: they
12.2. were much for preaching, made long prayers, and that openly, to
Luke 11.45. be seen of men, used vaine repetitions: Under colour of long prayer
46. they devoured widdowes houses. They were superstitiously zealou
of keeping the Sabboth, but great profaners of the temple; they
made Gods house *a house of merchandise*, and *Denne of theeves*, fo
which they were sharply reproved by our Saviour, as they often
quarelled him for breaking the Sabboth. Where as the fift com
mandement injoynes us to honour our Father, not onely our natu
*Mark.*7.11. rall Father, but also our civill father, who is *Pares Patriæ*: they
made this commandement void by their *Corban*, that is a gift wher
by Gods cause, or rather their own ends is advanced. They di
draw the people after them, who were so much addicted unto them
that they would not beleeve nor follow any without their allowance
*Ioh.*7.28. for that is the rule they gave to the people, *Have any of the Phar*
s

ſees beleeved on him? And indeed their faction was ſo popular, that (as *Joſephus* teſtifieth) they governed not onely Jeruſalem, but all Judea too. They did bind heavy burdens upon other mens ſhoulders, which themſelves did not bear, and ſo they made the way to heaven ſtraite to others, and wide to themſelves. They were invited to feaſts, and loved to ſit at the head of the Table. They made conſcience of ſmaller matters, as of ceremonies, but omitted the weightier matters of the law, judgement and mercy. Now would you not thinke that the ſoules of theſe Phariſees by a pythagorean tranſmigration, were entred into our new reformers. *Matth.23.4. Verſ.6. Verſ 23.*

As the murtherers of our Soveraign reſemble the crucifiers of our Saviour; ſo we find them acting all the ſame parts. And firſt *Judas* who ſold his Maſter, of all that conſpired againſt Chriſt, is moſt odious; for he was his diſciple, a domeſtick ſervant, one whom he truſted with his purſe; and yet he, *his familiar friend, who did eat of his bread, lift up the heele againſt him.* So our Soveraigne was ſold at a greater price than our Saviour, by thoſe who had as neere a relation unto him, as *Judas* had unto Chriſt; for they were his countrey men, brought up with him, his ſervants and familiar friends, whom he truſted with his purſe, with his counſels and his perſon, cheriſhed in his boſome, and inriched with many princely favours. In many reſpects they were farre worſe than *Judas*: for when *Judas* ſold his Maſter, he thought he would not have ſuffered, but have eſcaped by a miracle, as he had ſometimes done before. This is the conjecture of the Fathers, and may be probably gathered out of the Text; for it is ſaid, *Then Judas when he ſaw that he was condemned, repented himſelf*: ſo that before, he thought it ſhould not have come to that, but that Chriſt would have eſcaped, and he gone away with the money. But the Judaſes who ſold their Soveraign knew very well that he could not eſcape, being delivered into the hands of his enemies. Againe *Judas* ſaw not the horror of his ſinn before hee had committed it; if he had, it is probable he would not have done it, but theſe men ſaw and knew very well what horrible fact it was to deliver up their King, as may appear by *Lowdon* his Speech, wherein he profeſſed that it is againſt the law of Nations for them to deliver up a ſtranger, who had put himſelfe under their protection, much more to deliver their King. And yet all that was onely for forme ſake, that he might better beat the bargain, and raiſe the price, as did appeare by the event. Beſides they have acted many more parts than *Judas* did: for they were the firſt that tooke armes againſt him, ingaging all his Subjects by a ſolemn League and Covenant, to diſtroy the Church and the King, they deveſted him of all authority within that Kingdome, Seazed his Caſtles and revenewes, and by their example and Covenant, incouraged their Brethren in *Matth.27.3.*

England

England to doe the like": and when his Majesty was like to hav prevailed against his Rebels in *England*, they, notwithstanding tha the King, to secure them on his side, had gratified them, by granting them all their unreasonable and impious demands, yet came in th second time with a great army, to assist strangers against their natu rall King. And they have persecuted all the Kings party in tha Kingdom, imprisoning, banishing, forfeiting and barbarously mur thering, even under colour of justice, all that adhered unto him. Alas poor *Judas* did none of these things, but would have rescued his Master out of the councels hands, if it had beene in his power; and yet because he sold him for money, he is odious and infamous unto all generations: Oh then what shall these men be? Finally *Iudas* repented, was swallowed up of sorrow, confessed his sinne, made restitution, for he gave back the money, and made some satisfaction too, for hee tooke revenge upon himselfe when he betook him to the halter. But we see not as yet so much repentance in these Judaises.

Here let no man thinke that I charge that horrible crime upon the Scottish Nation: I know it was not the fault of the Nation; but of that religion wherein most of them were brought up. Yea, and albeit the greatest part of that Nation be infected with the leaven of *Knox* and *Buchanan*, yet are they not all alike guilty. Some of them and the farre greatest part, were meerly couzened out of their loyalty, by their blind guides; Like those two hundred who followed *Absolom* out of Jerusalem, in their simplicity, knowing no thing of his treason; for they were made to beleeve that their religion was in danger to be overthrowne, and that they were bound in conscience to take armes to defend it, and to assist their brethren in *England*; yet so as that they never intended any violence unto the Kings person, and did from the bottome of their hearts, abhorre the delivering him up unto his enemies. Others againe never approved of any of their proceedings against the King, knowing that their rebellion was most unlawfull: yet did they in some sort comply with the Rebels, for fear of losing their estates, their liberties, their lives: these are more like unto *Peter* who out of fear denyed his Master, than to *Iudas*, who sold him out of covetousnesse. Besides both these, there are many other noble Gentlemen, who expressed as much loyalty to their Soveraigne, as ever subjects did, and gave as good proofe of it, by their service, under the banner of that most renowned Lord, *the Lord Marquis of Montrosse*, the glory of this age, and honour of this Nation. All these being deducted, it will appear, that it was the smallest part of that Nation who acted *Judas* his part, howsoever by craft, they had got the power into their hands and used the tongues of their fiery preachers, to charm

1 *Sam.* 15. 11.

charm the diſcontended people, from making any oppoſition againſt their proceedings. And even theſe too, as infamous as they are, have not diſhonoured their Nation more, than their brethren of *England* have done theirs: as the Scribes and Phariſees expreſſed more malice againſt our Saviour, than *Judas* did; ſo thoſe who murthered our Soveraign, expreſſed more malice, than they that ſold him: and are to be accounted the greater Traytors, becauſe of the reward which they gave unto the other. For God himſelf aggravates the whordome of Iſrael, by this circumſtance, that ſhe gave a reward unto her lovers. Ezech. 16.33.34. *Thou art not like other women for they receive gifts, but thou giveſt a reward to all thy lovers.* As ſhe is a more ſhameleſſe whore, who hires men for her luſt, than ſhe that proſtitutes her body for a reward: ſo are they to be accounted the greateſt Traytors, who not only did riſe up againſt their Soveraign, but alſo hired others into a Rebellion, and to betray him into their hands.

From *Judas* come we to the great councell. The Parliament is the great Councell, and hath acted all and more againſt their Lord and Soveraign, than the other did againſt Chriſt: they conſulted how to put him to death, gave mony to betray him, ſent ſouldiers to apprehend him. In that great Councell *Annas* and *Caiphas* were chiefe: In this *Cromwell* and *Ireton*; and *Cromwell* prophecyed as *Caiphas* did, uſing almoſt the ſame words, *It is expedient that he dye, and unleſſe he dye the Nation will periſh*. *Bradſhaw* and *Cook* are the Scribs and Lawyers, who fiercely purſued him: they curſt themſelves with his bloud, as the others did with Chriſts; for *Bradſhaw* ſpoke to this purpoſe on the Bench: *Our Lives are threatned, if we medle with his bloud; but whatſoever ſhall befall us, we will doe juſtice upon him.* And is not this juſt as the Scribes and Phariſees ſaid *His bloud be upon us and on our Children.* *Fairfax* was *Pilat* the Governour, who ſeemed unwilling to conſent to his death, and ſought to waſh his hands of his bloud, by laying it upon others. And his wife Lady *Pylat*, who diſwaded the murther of our Soveraign, more than the other did the killing of Chriſt. The Army are the Souldiers who apprehended him, watched him, mocked him, reviled him, cryed juſtice and execution againſt him, and at laſt crucified him, and parted his garments amongſt them. And London *is the great city ſpiritually Sodome where our Lord was crucified.* Matth. 27. 25. Revel. 11. 8.

We have now taken a view of the actors in both tragedies, and of their ſeverall parts: in the third place, if you will conſider their proceedings you ſhall find them alike too, ſave only that the proceedings againſt our Soveraign were more illegall, and in many things more cruell. Their accuſation againſt Chriſt was onely generall, that he was a blaſphemer, a deceaver, and one that perverted

the nation; but wherein they could not shew: *& dolus versatur in gene-*
ralibus. So was the charge against our Soveraign generall, and as
farre from truth too, as that he was a tyrant, and which is ridiculous
a Traytor: but they could prove no particular crime against him.
When *Pilat* desired the Jewes to bring a particular accusation against
Jesus shewing what evill he had done: *They answered, if he were not a*
malefactor, we would not have delivered him up unto thee. And such is the
Matth.22.23. *Joh.18.30.* plea that the murtherers use for themselves, if the King had not been
a wicked tyrant, the Parliament would not have used him as they have
done. The Jewes pretended a Law for killing of Christ, saying unto
Pilat who was a stranger, *We have a Law, and by our law he ought to die.*
Joh.19.7. But they had no such law to produce. So the murtherers of our So-
veraign labour to perswade strangers, that they acted according to
the Laws of their own Land; but their consciences can tell them tha
they did it without Law, and quite contrary to the Law of the land,
the Law of God, the Law of nature and nations. Christ was con-
demned, not by any rule of Law, but by the vote of Parliament: *Cai-*
phas asked the question, *what think ye? they answered he is guilty of death.*
Matth.26.66. So was our Soveraign condemned by vote, *Crumwell* the *Caiphas*
asked the rest, *what think ye?* and they all being packt by him, and
chosen for the purpose, answered he is worthy to die. In Christ
first triall before the great councell, his enemies were his judges:
but in his second triall, when he was sentenced to death, *Pilat* onely
was judge, who was willing to have released him, and his enemies
were only his accusers: but in the whole proceedings against our
Soveraign, his enemies were not only accusers and parties, but also
his judges, the most professed enemies he had; and the most desperate
Traytors that ever the sunne did shine on, who had acted so much
villany, that they could not imagine any safety for themselves
unlesse he were destroyed, and all that belong unto him. The Jewes
Joh.18.31. confessed that they had no power of life and death, saying, *It is not*
lawfull for us to put any man to death: But that high court of justice (as
they term it) which was erected for his Majesties triall, had lesse
power, it was not lawfull for them to put any man to death, much
lesse their Soveraign: for the great councell of the Jewes had some
power, being instituted by God himselfe; it was proper for
them to judge of blasphemy, if they had judged aright; though
power of life and death was taken from them by the Roman con-
querour: but the court that condemned our Soveraign had no
power at all, neither is it any court, as not being instituted by any
who had authority; they did honour themselves, and so their honour
is nothing. The great councell that condemned Christ; was rightly
constituted of all its members, and under no force: so was not the
councel

councell that condemned our Soveraign ; for the better part of it, the houſe of the Lords, was wholly layed aſide ; and the houſe of Commons often purged, ſo that the tenth man legally elected, was not preſent, and thoſe that were then, under ſuch a force, that they muſt ſay, and doe, as their *Caiphas* would have them. Chriſt was allowed to ſpeake for himſelf, and *Pilat* deſired him to make anſwer unto thoſe things they witneſſed againſt him, and marvelled greatly that he anſwered not. But our Soveraign was not allowed to ſpeak for himſelf, he was condemned before he was heard : *Bradſhaw* and *Cook*, two foule mouthed Dogges, interrupted him, and told him plainly, that the court would not allow him to ſpeak, nor hear his reaſons ; for they knew well that they were not able to reſiſt the wiſdom and the ſpirit by which he ſpak. So that their proceedings were more illegall than the proceedings of the Jewes. *Ioh.*8.54. *Matth.*27.13. 14.

And as their proceedings were more illegall, ſo in many things more cruell too. Chriſts followers were not barred from comming unto him ; for his mother ſtood by the croſſe, and other women of her kindred, ſo did the beloved Diſciple : but our Soveraign was not allowed any of his ſervants or friends, to attend him, during the time of his tryall, and long before : he could not ſo much as obtain any of his Chaplains to Miniſter ghoſtly comfort unto him, which (as he *ſayed* in his Book) *was a greater rigour and barbarity, then is ever uſed by Chriſtians to the meaneſt Priſoners and greateſt malefactors ; whom though the juſtice of the Law deprive of worldly comforts, yet the mercy of religion allows them the benefit of their clergy, as not aiming at once to deſtroy their bodies, and to damne their ſoules.* Theſe murtherers were more cruell: for having deprived him, of all things elſe, they were even loth that he ſhould ſave his ſoul : and therefore as they denyed him the ſervice of his Chaplains, ſo the ſouldiers by their rude and barbarous carriage in his Chamber, did as much as they could, hinder his private addreſſes unto God. A great company of people and of women, bewailed and lamented Chriſts death, without any check or reproof : but men could not expreſſe any ſorrow for his Majeſties death, without the danger of their own life, and when ſome ſilly women wept bitterly ſeeing his Majeſties execution, they were mocked, threatned, and ſome of them beaten. The Jews did not much trouble the followers of Chriſt, before his death, only the blind man whom he cured, was excommunicated for confeſſing him, and *Lazarus* was threatned : but none of them ſuffered : yea when they apprehended our Saviour they ſuffered his Diſciples to depart as he himſelf deſired, ſaying, *If ye ſeeke me, let theſe goe their way.* Yea and after Chriſt had ſuffered, they would not have perſecuted his followers, if they could have been ſilent ; for at firſt the councell only admoniſhed them, *Not to ſpeak at all, nor Preach in the name* *Ioh.*19.25. *Luc.*23.27. *Joh.*9.35.12. 10. *Ioh.*18.8 *Act.*4.18.

name of Jesus. But these murtherers most cruelly persecuted all
Majesties friends and followers, putting many of them to death,
their loyalty, even in his life time, which much grieved his righ
ous soul: and they cut off others after his death; for his preci
bloud was not sufficient to quench their thirst; as they thirsted af
Royall bloud so also after Loyall bloud: and herein they imitate
savage Tartars, who, when their great *Cham* dyes, they cast many
his dearest friends into the grave after him. When our Saviour
upon the Crosse he commended his Mother to the beloved Disci
and that was not envyed, nor the disciple questioned for it: b
when our Soveraign on the Scaffold commended those who w
neerest unto him, and delivered such small Tokens as were left hi
Iob. 19. 26. unto one who was by to be given unto them, as the pledges of
Iob. 19. 38. 39. love; that was envyed, the party questioned, and the Tokens tak
from him. Our Saviour was not denyed a buriall; for two hon
rable counsellers took a care of his Funerall, and the Jewes, as n
licious as they were, did not oppose it, onely they desired a wat
to beset upon his Sepulcher. But our Soveraign was denyed t
honour, though three honorable counsellers begged his body,
have buryed it in the Sepulcher of his Fathers, they could not obta
it: but the murtherers carryed away his Corps to Windsor, thinki
there to hide it in a private corner, where no man should know: a
those honorable counsellers following after, with much adoe, o
tained to have the disposing of it, in a more seemly place; but wit
out all Funerall solemnity: which yet in a most sumptuous manner
bestowed upon a base rigicide, *Dorislaus*, that all the world may se
they preferre a Barabas before the Lords annointed. The Jew
could not indure to heare Christ magnified, after they had cru
fied him and therefore they raged against the Gospell which co
taines the History of his life: As much have these Jewes raged agai
his Majesties Book, the issue of his divine soul, and laboured by
meanes to suppresse it; but they can no more obscure his glory th
shineth in that book, then they can obscure the sunne in the firm
ment: Finally they are more malicious than the Jewes, becau
they committed this parecide, more directly against their knowled
and conscience; for the Jewes did not cleerly know that Jesus w
the Christ; they expecting a Messias to come with great pom
and worldly glory, were offended at the baseness of his birth, a
many of them seduced to beleeve that he was an impostor. Ther
fore sayed our Saviour, *Father forgive them, for they know*
Luk. 23. 34. *what they do.* And Saint Peter, *Through ignorance ye did it.* A
Act. 3. 17. our Apostle, *If they had known it, they would not have crucifi d the L*
of glory. But the murtherers of our Soveraign, knew very well t
he was their King, their undoubted Soveraign, and a most pi

Prince, and yet even for that cause, and no other, but because he was their King, they put him to death.

And this leads me to the last consideration, or the ends and causes that moved them to murder, both our Saviour, and our Soveraigne, which were the very same. The cause pretended for crucifying of our Saviour, was *Salus populi*, the safety and liberty of the people, which is the common pretence of all Rebels: *Caiphas* said, *It is expedient that one man die*, (meaning Jesus) *and that the whole Nation perish not.* *John* 11.50. The same was pretended for the murther of our Soveraigne; *Crumwell* said, Unless he die, the whole Nation must perish. But as that which was pretended to be for the good of the people, proved the bane of the people, bringing a fearfull destruction upon them: so also will this, because they killed their King, therefore shall the Nation perish. Those who promised liberty unto the people, and stile themselves, *custodes libertatis Angliæ*, have brought them under greater slavery and bondage, then the Jews are at this day. Now that people who stood so much with their King, upon their priviledges, and the property of their goods, have nothing which they can call their own. The true cause that moved them to crucifie Christ, was envy, which *Pilat* observed, *For he knew that for envy they had delivered him.* *Matth.* 27.18. So the ground of all the proceedings against our Soveraign, was envy and malice; but if you will ask me the reason why they did so much maligne him, none can be given, but because he was their King; for as the Jews said, *whosoever maketh himself a King, speaketh against Cæsar.* *John* 19.12. So may I say, whosoever is a King, though made by God as he was, speaketh against the Parliament: for it is as inconsistant with the grounds of these mens religion, to have a King, as to have a Bishop: that Text which they formerly mis-applied against Bishops, *The Kings of the Gentiles exercise dominion over them: but it shall not be so among you.* *Matth.* 20.25. I say that Text now fits their turn better against Kings then it did against Bishops; for indeed between Kings over Gentiles, and Ministers of the Gospell, there is no right opposition; but between Kings over Gentiles, and Kings over Christians there is a fit *antithesis*: and so howsoever the Gentiles have Kings, yet they being Christians, will have no King over them. And now tell me whether Kings will not rather desire to have their Subjects Pagans, then such Christians as they are, who are worse then the Rebels mentioned in the Gospell; they said onely, *Nolumus hunc regnare*; but our Reformers are come to *Nolumus ullum regnare super nos*, they will have no King at all. They are the true seed of *Korah*, for as *Korah* and his complices, *Two hundred and fifty Princes of the assembly*, (all of them Parliament men) *gathered themselves together against Moses and against Aaron, and said unto them: ye take too much upon you, seeing all the congregation are holy, and the Lord is among them, wherefore then lift you up* *Numb.* 16.3.

your

your selves above the congregation of the Lord? So these Rebels have ri
up against the King and the Priest, upon the very same grounds: t
are all holy, and therefore need no Bishop to direct them: and
Lord is among them, and therefore they need no King to gove
them.

An other reason that moved the Jews to crucifie our Saviour, w
desire to retaine their places and dignities, which they feared
loose, if he should be acknowledged for the Messias. This is expre
*Joh.*11.48. *If we let him alone, all men will believe on him, and the Rom
will come and take away our place.* The same was the cause why t
murthered our Soveraigne, that they might keep those places,
that power which they had got into their hands. And they are fa
more unrighteous then the Jews; for the Jews sought onely to re
those places whereof they were lawfully possessed, and which of ri
did belong unto them; but these murderers were not content to
joy what was their own; but killed their King, that they might k
those Places, Revenues, and power, which they had sacrilegiously u
ped and taken from him. Like *Achab* they killed and took possess
1 *King.*21.19. He first killed before he took possession; but these murderers
took possession, and then to maintain their possession, killed t
King, the right owner, and barred all his heires from succeeding.
the Husbandmen in the Parable said, *This is the heire, come let us*
*Matth.*21.38. *him, and seaze upon his inheritance.* Or, (as *St. Luke* hath it) *that the*
*Luc.*20.14. *heritance may be ours.* So have they killed the true Heire, and
to destroy all his Heires, that the inheritance which they seize
long before, may be theirs for ever: even all his Houses and rich
niture, his Parks, Navy, Revenues, and all his Power and Author
and not only the Inheritance of the Crown, but also the Patrim
of the Church, Gods own Inheritance; and the Inheritance all
every man else, whom they at their pleasure can make a Delinqu
*Vers.*40,41. But as is said in the Parable, *when the Lord of the Vineyard cometh*
will miserably destroy those wicked men. So we all know that he bro
a fearfull destruction upon the Nation of the Jews: and certainl
will bring the like upon those murderers, who have followed
example, and gone far beyond them in all manner of wickednesse;
damnation sleepeth not. We know what hath been heretofore the
of Rebels. What became of *Korah*, *Dathan*, and *Abiram*, with their c
plices? they did not die the common death of all men, but the e
opened her mouth, and swallowed them up, so that they went d
quick into Hell. *Optatus* calls unto the *Donatists* to remember
example, saying, *Aspicite pertitos magistros vestros.* And yet the D
tists never came so neer unto *Korah* and those Rebels; as the de
rate Traytors of whom I speak. What became of *Absolom* and
*Num.*17.31,32 *tophel*, of *Shimei* and *Sheba*, of *Adonijah* and *Joab*, of *Zimri* and *Jos*

of the two Eunuches who conſpired againſt King *Aſſuerus*, and of many more, of whom we read both in ſacred and prophane ſtory? Did they not all periſh in the gainſaying of *Korah*? *So let all thine enemies periſh, O Lord; but upon the Kings head let his Crown flouriſh.*

Thus you ſee that as the Princes of the world crucified the Lord, of glory, ſo others worſe then they, have crucified our glorious Lord. I wiſh that my detection of that murder might finde ſuch ſucceſſe, as *St. Peters* diſcovery had in the firſt Sermon that he preached, *Act.* 2. When he had convinced them that *Jeſus* whom they had crucified is Lord and Chriſt, *They were pricked in their hearts, and ſaid, Men and brethren what ſhall we do?* They repented, and became very zealous to advance the Kingdom of Chriſt: ſo let us be zealous to advance the Kingdom of our glorious martyr, in the perſon of his Sonne. Let the ſame ſpirit inflame us, which came upon *Amaſa*, 1 Chr. 22. 11. *Then the Spirit came upon Amaſa, and he ſaid, thine are we, O David, and on thy ſide, thou ſonne of Jeſſe; peace, peace be unto thee, and to thine helpers: for thy God helpeth thee.* Indeed God is the Guardian of Kings, hath a ſpeciall care of their preſervation, becauſe they are his Deputies and Vicegerents on Earth by whom he procureth the ſafety of his people. And therefore he hath been often ſeen to ſtretch out his naked arme for their defence. And his arm now is not ſhortned, nor his affection changed; and therefore in his own good time, when he hath chaſtized us for our ſins, he will certainly, *Sir*, look upon the juſtice of Your cauſe, he will bruiſe your Enemies with a rod of Iron, he will divide them in *Jacob*, and ſcatter them in *Iſrael*; for Your cauſe is Gods own cauſe. And as it is Gods cauſe, ſo it is the cauſe of all Kings: they are deeply concerned in it, and ought to purſue thoſe bloudy Paracides, who now invade your Throne, *tanquam hoſtes humani generis*, as the common Enemies of mankind, and violaters of the law of nature, who have diſſolved the bonds of humane ſociety, and overthrowne the order of God and nature. *Act.* 2. 37.

AND now to draw to a concluſion, I will reflect a little upon my Text. The Apoſtle tels us, that the ignorance of the wiſdom of God, led the Jews to the committing of that horrible murther, *For if they had known it, they would not have crucified the Lord of Glory.* I may ſay ſo much of the murtherers of our Soveraigne, they were ignorant of the wiſdom of God, becauſe utterly deſtitute of the true Religion: for the true Religion is the wiſdom of God, *The wiſdome that is from above*, which (as *St. James* ſayes) *is firſt pure, then peaceable, &c.* The true Religion is ſaid to be pure, becauſe (as *Lactantius* obſerves) it allows of nothing which in it ſelf is evill, or known to be evill by the light of nature; and ſo it alloweth in no way of any *Iam.* 3. 17.

any Rebellion againſt Princes. The true Religion delivered u
in Scripture, and profeſſed in the true ancient and Catholick Ch
doth teach us to honour and obey the King as Gods Miniſter fe
us, and that the injuries of Kings, though never ſo great, are
indured by their Subjects; who have no other remedy, and are
no other Arms againſt their King, be he never ſo wicked, but pr
and tears; that they are to pray for him unto God, who hath the
of King in his hand, and can turn them when he thinks fit. That
caſe they are to reſiſt the King by force, nor take upon them to
him, becauſe he hath no Superior here on Earth; but is reſerv
Gods tribunall, to whom only he oweth an account of his actions
for that doctrine of oppoſing, depoſing, and killing of Kings; i
firſt brocht in the Court of *Rome* a thouſand yeers after Chriſt
maintain the Popes faction againſt the Emperor and other Pri
and hath been ſince hotly defended by the Jeſuits, and others
Popes paraſites: and what they have ſpued out of their mouth
Puritanes have licked up, borrowing all their arguments, and in
have gone ſo far beyond their Maſters, in all treaſonable doctrin
practices, that in compariſon of them, even the Jeſuits now m
accounted loyall Subjects. But that is not the wiſdom of God; *
wiſdom of this world that come to nought. That wiſdome deſcende
from above; but is earthly, ſenſuall, and divelliſh. The Church of *En*
did abhor that doctrine of reſiſtance, and in the point of ſubjec
as in other things, followed the true ancient Catholick Church.
Religion onely, among all Chriſtian Religions, doth promiſe
and ſecurity to Kings, ſubmitting them neither to Pope, Parliam
Preſbytery, nor People; but unto God only, by whom and from w
they raigne. In the profeſſion and maintenance of that Reli
which your glorious Father ſeal'd with his bloud, God will yet
bliſh your Throne, and make you to poſſeſſe the Gates of your
mies, which Almighty God grant, &c.

Verſ. 6.
James 3.15.

FINIS

The LORDS Prayer enlarged.

The PREFACE.

GRatious and glorious Father, *all good, all mighty thou art, with us alwayes present; but thy Majestie principally demonstrates it selfe in and from* Heaven; *in thee do we live, move, and have our being; as thou hast created us of nothing, so doest thou nourish, maintaine, defend us in the order, and ranke of our creation. We have our gratious enjoyment to betake our selves in prayer unto thee, whose title is the hearer and answerer of prayers, the helper of us to pray aright, and the succourer of us too in right prayer to thy glory in our salvation.*

Petion 1. *O! cause thy* Name *and thy* Selfe *to bee made known upon Earth, and thy saving health among all nations, manifest thy selfe yet more & more in and to the habitable world, and be thou, holy and heavenly* Father, *by all of all condit ons and sorts of Mankind* honoured, *and* glorified *in the thoughts of our hearts, in the words of our mouthes, in the deeds of our holy lives and conversations even upon earth, heavenly.*

Petition 2. *O! grant that the Scepter of thy Kingdome, the word of thy power, and the power of thy Word may bee effeasious and prevalent all the world over; let us receive it humbly, retaine it in our hearts closely, grow up thrivingly by it in the cleare knowledge of thee and thy Christ day by day. O let all Christian Churches agree in the truth of thy holy and lively word, and be strengthened in grace by it, and fitted by degrees for glory.*

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practices, that in compariſon of them, even the Jeſuits now m
accounted loyall Subjects. But that is not the wiſdom of God; *B*
Verſ.6. *wiſdom of this world that come to nought. That wiſdome deſcendet*
James 3.15. *from above; but is earthly,ſenſuall,and divelliſh.* The Church of *En*
did abhor that doctrine of reſiſtance, and in the point of ſubjec
as in other things,followed the true ancient Catholick Church.
Religion onely, among all Chriſtian Religions, doth promiſe
and ſecurity to Kings, ſubmitting them neither to Pope, Parlia
Preſbytery,nor People,but unto God only,by whom and from
they raigne. In the profeſſion and maintenance of that Reli
which your glorious Father ſeal'd with his bloud, God will yet
bliſh your Throne, and make you to poſſeſſe the Gates of your
mies,which Almighty God grant,&c.

FINIS

The LORDS Prayer enlarged.

The PREFACE.

GRatious and glorious Father, *all good, all mighty thou art, with us alwayes present; but thy Majestie principally demonstrates it selfe in and from* Heaven; *in thee do we live, move, and have our being; as thou hast created us of nothing, so doest thou nourish, maintaine, defend us in the order, and ranke of our creation. We have our gratious employment to betake our selves in prayer unto thee, whose title is the hearer and answerer of prayers, the helper of us to pray aright, and the succourer of us too in right prayer to thy glory in our salvation.*

Petion 1. *O! cause thy* Name *and thy* Selfe *to bee made known upon Earth, and thy saving health among all nations, manifest thy selfe yet more & more in and to the habitable world, and be thou, holy and heavenly* Father, *by all of all condit ons and sorts of Mankind* honoured, *and* glorified *in the thoughts of our hearts, in the words of our mouthes, in the deeds of our holy lives and conversations even upon earth, heavenly.*

Petition 2. *O! grant that the Scepter of thy Kingdome, the word of thy power, and the power of thy Word may bee effeacious and prevalent all the world over; let us receive it humbly, retaine it in our hearts closely, grow up thrivingly by it in the cleare knowledge of thee and thy Christ day by day. O let all Christian Churches agree in the truth of thy holy and lively word, and be strengthened in grace by it, and fitted by degrees for glory.*

Petition 3. *What thou* willeſt *be that accompliſhe*
and all the oppoſers of thy will *confuted really, and eve*
laſtingly confounded. O be thy revealed will *the rule*
our thoughts, words, actions, and thy very leaſt becke, o
ſway, as it is of all thy holy Angels *thy miniſtring ſpir*
by thee ſent forth to miniſter for them, who ſhall bee t
heyres of thy ſalvation.

Petition 4. *What is* needfull *for this outward m*
let thy divine providence ſupply us withall, and on th
let our dependance be alwayes and in all things, and tea
us that leſſon, in what eſtate ſo ever we are with thine a
lotments to reſt contented, and in every thing to bee un
thy Majeſty unfainedly thankfull.

Petition 5. *O! look not ſeverely upon our innum*
rous errors, tranſgreſſions, ſins, *but* cover *them,* pa
don *them, caſt them all into the Seas bottome, never*
riſe thence againſt us unto condemnation, and ſeparati
from thee, and give us all mutually forgiving *hearts i*
the caſe of ariſing differences, and offences.

Petition 6. *We are in the midſt of* ſnares, *O let u*
never bee enſnared, *uphold us in thy feare, and delive*
us from the feare of all thine and our enemies, Sathan
ſin, death, hell, deſtruction.

The Doxologie.

WE are in thy Kingdom, *O with thy golden Scep*
ter rule *us: we are under thy* power, *O ſhelter u*
from all adverſary forces, we breath after the propagatio
of thy glory *in our eternall ſalvation, O manifeſt th*
ſame in thy due time, and that in all cleareneſſe and ful
neſſe to our redeemed ſoules. Amen, *So be it is our praye*
Amen, *be it ſo, will be thy ratification, thou art faithfull*
and we are happie. Amen, Amen.

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